1: Washington S-4 (no date) 1956 AF13 Northwest China AF13

V. The Chinese Moslems

*563 795 [162] A. Population

According to Paul Cwick, there are about 100,000 Chinese Moslems living in Sinkiang, about 300,000 in Ning-hsia, about 1,500,000 in Kansu and about 138,000 in Chinghai. For China as a whole the total figure amounts to 3,599,350.

1. Physical characteristics and economic activities

*563 795 144 142 The overwhelming majority of Chinese Moslems seem to be of Chinese extraction, but undoubtedly there are Chinese Moslems of Turkish and Indo-European extraction. The latter origin can be deduced from statements made by Father Cwick. He says that many Chinese Moslems of Chinghai have blond hair, blue eyes and prominent eagle-noses. Filchner says that the Hui-hui (the Chinese term for the Moslems) are different from the Chinese, having taller and stronger bodies, oval skull shape and prominent noses.

*563 795 181 Fuad Kazak states that the Chinese Moslems (also called Dungans) also differ from the Chinese in terms of their martial tendencies. Certainly their numerous uprising affirm this statement. Father Schram reports some Chinese sayings about the Chinese Moslems: "One Moslem asleep is more intelligent than ten wide awake Chinese," or; "The food of the Moslems is tasteful, but their words are not to be trusted," and "out of ten Moslems nine are thieves." All report concordantly that the Chinese Moslems are very eager, keen, shrewd, and successful traders and merchants, farmers and innkeepers. They are known for their skilled salesmanship [441] "in the grain trade and the buying and selling of horses, mules, oxen, sheep, wool, hides and lamb skins." (Schram) [505] The Chinese Moslems also have a near monopoly on the boat and raft traffic of the upper course of the Yellow River.

2. Religion

*563 795 771 Some of the Chinese Moslems believe in the Sunna tradition and part believe in the Shia. Many Chinese Moslems still exercise Sufism (mystical submergence into the idea of God, mystical meditations and so forth). While the Sunna-believers stick to the traditional Islamic interpretation and the commandments of the Koran, the Shia-believers do not recognize hereditary religious leadership. Since everybody "who is graced by God" can become a religious leader, the Shia believers are split into many groups.

3. Relations with other groups

a. Chinese

*563 795 186 The Chinese consider the Chinese Moslems as foreigners and even barbarians. The animosity between these two groups is extraordinarily violent. The Chinese Moslems have never missed an occasion to annihilate the Chinese as, for instance, in the second half of the eighteenth century when the northwest of China

/The Han Chinese/

*563 [175] [651] [731] [167] [463] minority tribes or bandits, and lately there have been skirmishes between the warlords and between the Nationalists and the Communists. These disturbances have not only deprived the people of normal livelihood but also increased their financial burden, as they have been taxed heavily by both the government and the warlords to support the fighting armies. Moreover, the region is susceptible to the disasters of flood and famine. The corruption in officialdom, the banditry, the armies and the disasters have caused people of means to leave the region and make their homes elsewhere. Of course there are officials and rich merchants who have authority in political and economic matters, but it may be said that the majority of those left behind are small business men and poor farmers who stay on their land and struggle for a living.

*563 131 It should be noted that the southeast part of Northwest China is the place where Chinese civilization and culture developed and matured. This region, around the Wei and Lo Rivers, referred to as Kuang-chung, was the most prosperous and well-developed part of China during many of the Imperial dynasties. According to Communist geographical division, Kuang-chung, the area within Shensi Province, is included in the Northwest region. It is a region of fertile soil, where Han Chinese farmers have made their homes for countless generations. The regions to the north and west are populated by the Chinese Moslems, the Mongols and the Tibetans. As this is the case, many Han Chinese [441] [439] who remained in the Northwest became merchants who traveled north to Mongolia and west to Sinkiang with their caravan trade. There are also soldiers and prisoners who had settled here generations ago.

*563 342 Village dwellings are the conventional types of mud huts. Some live in caves, the rich in elaborate caves with fine furnishings, the very poor in caves scooped out of the porous yellow earth cliffs. In cities and towns where the wealthy merchants dwell, one of course finds the traditional big brick home [369] with several courtyards, as well as modern two-story houses. But in Pao-chi, most of the people live in caves with regular doors and windows, dug out of the cliffs.

*563 262 The eating habits of these people are slightly different from those of the Han Chinese in other parts of China, in that more flour than rice is consumed. Rich people have no difficulty in [556] obtaining all the delicacies they desire. Meat, eggs, fruits, fowl, rice, flour and vegetables are their common fare, but the poor people can afford only barley flour, millet and salted vegetables for their daily diet. Tou-fu, soybean cake, is consumed *563 291 by rich and poor alike. Clothing in this region resembles that worn by Chinese in other parts of the country. Among nomads and the poor, sheepskin coats are very common. They are worn with the fur side inside.

/Chinese, Chinese Moslems and Sedentary Tibetans/

484 712 cities and the great waterways of China, and had traversed her wide plains by the iron track at speed which seemed fabulous to the owners of these little shops. The static inhabitants saw them come, heard them talk, watched them go, but failed to understand the matters of which they spoke, for, to them everything which they had never seen was unreal, vague, remote and seemed to bear no relation to daily life. Enough for them that today they [432] had sold three boxes of matches, two packets of cigarettes and handful of salt. They cared little for travellers' tales and probably believed none of them....

712 512 [701] [352] [276] The restless soldiers of the garrison rushed to and from the large town, but the old inhabitants cared for none of these things, and when the fortress gates were closed each night they put up the shutters of the little shops and crept under miserable coverlets to lie on the mud kangs, fill their opium pipes and escape into the land of illusion and dreams, which was the only wider horizon that they knew." (pp. 17-20).

361 443 [186] While she was visiting in Tun-huang Miss Cable observed: "The people of Tunwhang (Tun-huang) viewed themselves as the elite of Gobi land, and were abnormally proud of their oasis. They had plenty of money to spend and opened their markets freely to goods from other places, but prided themselves on being a self-supporting community, not only in respect of food, but also in regard to brides and bridegrooms, and they did not approve of marriages arranged between their own children and those of other 181 towns." (ibid.) The people in this district were very conservative. 436 "One sign of its deep-seated conservatism," observed Miss Cable, 441 "was the backward system of money exchange which it retained. Long after the silver dollar had become the common basis of coinage on the main road, Tunhwang businessmen looked askance at it, and preferred the shoe of silver which was chipped down, weighed up and exchanged for copper coinage. Here again Tunhwang set its standard by allowing one hundred worn and valueless cash to be introduced into each string of a thousand. It became therefore worthwhile to collect these useless copers in other towns, cart them to Tunhwang and dispose of them there. When the reluctance to admit the silver dollar was finally overcome, merchants still discriminated between different issues and refused one or the other according to fancy. The coin stamped with the dragon was depreciated in favor of one designated as the 'standing man' which was Hongkong currency. The dollar bearing the head of Yuan Shih-kai found favor, and for some reason the third-year issue was more highly valued than any other, but when a new coin stamped with the head of Sun Yat-sen appeared, this Gobi town absolutely refused to recognize it because the new president's effigy was small and unimpressive. No other explanation was offered than the words 'The head seems small', but no one would use it.

the ground. This pine forest belongs to the monastery and nothing is permitted to disturb its peace. Hares and marmots in great numbers have set up their homes here. No one is permitted to hunt the animals for according to the lamaistic doctrine of the cycle of all living things, it is possible that souls after death may be forced to assume the shape of an animal, that is, be reborn as animals because they did not withstand the temptations of this world. Thus, during their lifetime as human beings they did not achieve perfection and holiness, but retrogressed, and it is believed that these poor souls usually do not travel far but are reborn close at hand. An old priest showed me a marmot which had made its burrow near his house, and assured me in all seriousness: "This was my brother before he died. He was a priest of this monastery and had to assume this animal's body as a punishment for his omissions."

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I visited the Dunkur monastery on April 20, that is, on the twenty-eighth of the third Tibetan moon month, because on this and the following day a fair took place there and the people of the entire vicinity gathered there. People drank, prayed and amused themselves royally. Chinese from Dankar and Hsining had also come, but only as shopkeepers and owners of eating houses. The Chinese is attracted to the Tibetan festivals not for religious reasons but for commercial reasons The Chinese are not like the Tibetans, blindly trusting everything that the lamas say. To be sure, the Chinaman is also a Buddhist, and remarkably similar to the Tibetan in his faith as well as in his way of life and customs; in fact, perhaps Tibetans and Chinese - especially when both are farmers - feel more kinship with one another than the Chinese and Mohammedans who hate and scorn one another. But as far as character is concerned there is an enormous difference between Chinese and Tibetans even at the border. The Chinese is much more skeptically and critically inclined. He is conscious of being more highly civilized. Even the simplest Chinese farmer feels that he belongs to a privileged race and is a member of a great and rich state. But this higher level of culture has brought with it many cares which the Tibetan, the Fan tse, the barbarian, does not know. The Chinese is like the European, proud of thousands of minor things, all of which, however, only plague him. The majority of Chinese, in their greater struggle for their daily bread, have forfeited a natural simplicity and guilelessness as compared to their neighbors. The Tibetans, especially the nomads, enjoy their pleasures far more. I never saw as many jolly faces at any of the Chinese festivals /282/ as I did at the fairs in Tibet. Indeed, the very love of color of these people and their various customs make one's heart sing.

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[i.e., around the Dunkur monastery.—Analyst]

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entire body of the yak cattle is covered with a thick mat of hair which, on the belly, becomes a foot long and changes to rather stiff hairs. The wool as well as the bristles are always pitch-black in wild yaks and usually so in domestic ones. But after the hairs have been plucked out and exposed to the weather and to moisture, they quickly turn a reddish-brown and then resemble old mammoth-hairs such as one finds in the ice of Siberia; the mammoths were undoubtedly all raven-black at one time like the wild yaks.

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After a few days of rest three of us, Han, Tsch'eng and I rode toward Barun kurä with only mules and horses. We again traveled down the stony and pathless Wulasetä Valley and then, as a result of a misunderstanding, set out from the mouth of the valley in a north-northwest direction into the plain. Thus it happened that when we again met human beings we were in Dsun, that is, in the territory of the banner-dsassak of Dsun which was west of Barun. Behind a 10 kilometer-wide, barren belt of rubble known as the schala, which embraces the foot of the mountain, there is a zone of dunes scarcely one kilometer wide following the southern border of Tsaidam; then there is a more or less wooded zone consisting of tamarisk, and finally, beyond this, the pasture land, the zone where /348/ the water that flows down from the mountains and is absorbed by the schála, gushes out again, irrigating and making the ground fertile once more before it loses itself in sterile salt swamps toward the middle of the Tsaidam basin.

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Here in Dsun I again tried to add to my herd of sheep, but no one had the courage to do business with me. It is the custom in all five dominions of the Tsaidam Mongols that the rulers have a sort of business monopoly in their territory. Their subjects may carry on business with a stranger only when the ruler has covered his needs or if he expressly permits it. Dyoba Dyentsen, too, first had to get permission from the dsassak to sell me his animals.

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Because the dsassak of Dsun lived too far off my route, I myself did not visit him. He is said to live on a walled estate in the middle of his country. His domain is about 40 kilometers long and 5 kilometers wide and consists of fertile pasture land. Belonging to it is also an area of wasteland extending over many days' marches. The Dsun (140 families with one squadron) graze their herds only in the plains, in the narrow zone between the dunes on the edge of the Piedmont gravel and the salt swamps north of this.

had become important gentlemen here. T [609] 342

We had a wing of one of the sprawling stone houses at our disposal. Through a covered gateway with a heavy folding door one entered a small courtyard that was surrounded on all sides by houses. The owner of the entire property lived in a four-story tower building which stood in the northwest corner. Three larger groups and several sub-lessees lived in the north and east wings, next to or above one another. On the south side there was a one-story stable with a ladder leading up from the courtyard to a flat roof; and from this flat roof, up three steps, I reached the west-wing apartment which I was able to rent for myself and my men. My kitchen was at the same time a vestibule onto which the four small rooms opened.

Scarcely had we stored away packs and saddles when an old woman T 272 609 with two children in her arms climbed up the steps to my rooms with a bag full of dung, lit a fire and brewed tea. She had been sent by the be hu and, like all Kamba women, was very efficient in dealing with the diamtung, the wooden pipe about 60 centimeters long and 8 centimeters in diameter, into which the hot, brown tea concoction mixed with milk, butter and salt, is poured, and in producing a tasty and extremely nourishing mixture by carefully pounding it with a pestle in this vessel which resembled an old butter churn. Close behind the old woman came two men of advanced age. They bowed from the waist and stuck out their tongues in greeting, holding a small khadar out to me. They wore the customary K'am shoes with high, soft, red tops, and were wrapped in greasy, frayed fur coats; their hair was long and tangled and their whole appearance unkempt. They were two of the local dignitaries (Plate XXII), who inquired about my journey in a warm, friendly fashion. They promised me peace and friendship for the duration of my stay. They had hardly left /140/ when I was welcomed by six Schen si Chinese, merchants who were here in connection with the musk trade. We greeted each other like countrymen, like Europeans, who were meeting in the depths of China. They spoke with utmost scorn of the wild, stupid barbarians among whom fate had led us, and were anxious to hear something of the outer world, of China, of Hsining down to the cultural city of Peking and Shanghai. They stayed about two hours and we pledged each other mutual aid in case of necessity. For their visit all six wore their little black Chinese caps with the red string button on top and had taken their long blue cotton clothes out of their chests for the occasion. And C 576 they had not come empty-handed. They had sent ahead their red visiting cards, and after the greetings and introductions each of them

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